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DOCTRINAL.

[From the Christian Visitor.—No. 2.]

(Concluded from page 57.)

OBJECTIONS TO THE DOCTRINE OF UNIVERSAL SALVATION. CONSIDERED.

OBJ. 2. However true the doctrine of universal salvation may be made to appear by argument, it can give no support in the trying hour of death. This is an assertion, which has undoubtedly had more weight with many than hosts of incontrovertible evidence to the contrary. The hour of death is always a solemn one, and the infinite consequences which are usually attached to a person's feelings and opinions at that time, are well calculated to heighten anxiety in view of it. It is not surprising, therefore, that the assurance, above named, should excite the alarm designed, and prejudice the mind against any argument, offered to quiet it. But as solemn as this consideration is, we are called upon to investigate the merits of the objection as openly and as faithfully, as we would those of any other subject. The usual form of this objection, which seems to have passed into a kind of proverb and proof text, is—"Universalism is good to live by, but will never answer to die by." But, is not a doctrine which is good to live by, good also to die by? If we are to believe this, we must conclude, that what is found good in life, cannot be found so in death. If universalism be good to live by, but not good to die by, then it is admitted, that limitarianism, though good in death, is not so in life. But, we inquire, why is the doctrine of endless misery good to die by? Is it because it gives a believer in it, the hope of endless happiness? Or, is it because it raises his fears in respect to his future condition, and gives him to understand, that he is now about to be eternally separated from those beloved friends, who stand around his dying bed in weeping anguish? However good such a reflection may be to others, we confess it can never be accounted such to us, and therefore we have no very anxious desire to be tormented by it in that hour, which needs every thing to give confidence and hope.

And why will not the doctrine of the future holiness and happiness of all our fellow creatures, give the believer in it support in death? Does it excite his fears as to his future well being, and deprive him of a necessary confidence in the goodness of his God? This is utterly impossible in the very nature of things; for if he believe that "God is the Saviour of all men," he must believe Him to be his Saviour, and consequently be delivered from the torments, which an opposite belief cannot fail to create. "In all fear there is torment." We venture to affirm, and we do it with all safety, there is no doctrine in existence so eminently calculated to give support in death, as that which anticipates our own eternal happiness, and a future reunion, in a better world, with all the friends we leave behind.

But it will be said, a belief in this doctrine will fail in the trying hour; it will not hold out to the last. This is easily said, but how does any one know this; and how is it to be proved? Whose knowledge travels into futurity, and returns with positive testimony? Are we referred to the past, for evidence of the future? We gladly accept the invitation to turn there, for history furnishes abundant testimony in favour of the happy power, of this doctrine to sustain the believer in death. We are not unfrequently informed of persons, it is true, whose names are never given, in great horror of mind, confessing on the death bed, that the doctrine of universal salvation, which they once tried to believe, is not, and in fact never was believed by them; and it is such persons, who are made to say, that it affords no support.—Indeed! and how could it do this? If they disbelieved this doctrine, and were in horror by believing its opposite, how could it be expected to afford them support? Can any doctrine sustain a person who does not believe in it? Such accounts are always unfortunate for those who frame them, as they prove the contrary of what is intended.

ed. They prove that it is the persons who deny our faith and believe their own, that experience so much horror of mind.

But there have been multitudes, whose faith in the universal promises of God remained unwavering to the end. The instances are almost innumerable, wherein its power to sustain the soul in death, has been practically tested; and therefore, if the past is any evidence of the future, the assertion above named, is unfounded and untrue. It is not a matter of surprise, that the popular cry should sometimes have the effect to shake the faith of weak and terror-stricken minds;—the wonder is, that its influence is not greater; for it is a truth, capable of practical proof that believers in the glorious doctrine of universal grace and salvation are blest with an unshaken faith in death, which must be sought in vain among others.

If it be admitted as it must be, that many have entered the dark valley of the shadow of death, supported by a firm belief in the boundless goodness of God, we know of but one effort remaining, likely to be made against it. It will be said, that such will find their fatal mistake when it is too late to retrieve their steps. Eternity will undeceive them, to their everlasting confusion. It costs not much, it is true to make this assertion; its correctness or incorrectness, however, depends upon the truth or falsehood of the doctrine of eternal misery, taken to be true, here, altogether for granted. As it was not our design, in this number, to argue this subject in a direct manner, we are permitted only to inquire: In what will they find their mistake? They trust in death, that "God is the Saviour of all men;" but in this, it seems, they are to find their mistake.—They believe, that the Being, into whose more immediate presence they are about to appear, "is good to all," and that, "he is without variableness or shadow of turning;"—but this, they will find to have been a fatal error. They believe, that "Christ will draw all men unto him;" but, in this they will find themselves deceived! Oh! Holy Father,—and will the living truths of eternity, when better known, disappoint the hopes, which Thy Word inspires? Dost Thou thus sport with the everlasting interests of Thy dependent creatures! No: He, who trusts in God, will find that there was good ground for confidence in Him; that He never can prove unfaithful to His word, or undeserving the praise due to a merciful Father. There hope shall be lost in joy, and faith in certainty; There shall the ransomed of the Lord, "who gave himself a ransom for all," return to Zion, shouting the song of salvation, their heads being crowned with everlasting joys. Before the paternal throne of the universe, shall they prostrate themselves with holy wonder, each exclaiming, in a rapture of adoring gratitude: "Thou art worthy, O Lord, to receive blessing, and honor, and glory, and power, for Thy wisdom and Thy goodness have prevailed! Father, receive Thy child. The eternity of happiness Thou givest me, shall speak Thy praise." D.

ORIGINAL COMMUNICATIONS.

FOR THE INTELLIGENCER.
FALSE REPORTS CONTRADICTED.

MR. EDITOR,—If you should deem it proper to publish the following extract of a letter from BR. STREETER, of Portland, I hope you will give it as early an insertion as possible. The publication of it would have a tendency to stop the circulation of several false rumors. The extract is from a private communication; but the views of the writer are exhibited in that respectful and kind disposition, to which no christian heart could object.

LOVER OF TRUTH.

S—April 6.
THE EXTRACT.

Portland, April 2, 1827.
DEAR BROTHER,—Yours of the 27th ultimo, was received this morning, and I hasten to give you the earliest reply in my power. I am certain that your "astonishment" could not be greater on hearing what you relate, than my regret is, that such groundless stories should be circulated by people professing christian godliness. Such reports will operate to the discredit of religion in general. It will be discovered by non-professors, that these stories are fabricated to answer sectarian purposes. But, brother, I would by no means recommend a violent and hasty resort upon the retailers of such worthless merchandise. Treat them with moderation and calmness. Many of them are sincere and honest in the thing, and really suppose they are "doing God-service." Meet them, therefore, with an ingenuous, christian spirit, and gently demand the evidences for such incredible reports. As they will find themselves unable to produce any, seize the moment in which they pause to study out a reply, and kindly show them the improbability of giving countenance to such idle tales. By this means, you may hope to become instrumental in bringing them to a sense of their duty, and prevent their persevering in a course, which in their rational moments, they would heartily despise. Great allowance must be made for the fervor and fury of

religious zeal; and we must remember that we are all liable to err, in devising means for the promotion of our favorite systems. I hope this consideration will have a tendency to make us charitable, humble and patient. We must employ no weapons in this warfare, but those of reason and persuasion.

But, to come more directly to the main points of your letter.

1. You say, it is currently reported that I have publicly declared my conviction, that the revival which is going on in Portland, is the supernatural work of the Holy Ghost; and that I dare not oppose it, lest I should be found fighting against God. In reply, I do assure you, the report is incorrect. I do not believe there is any supernatural or miraculous work, in this place. My language has uniformly been, that I did not admit that any miracles, on mind or matter, had taken place, through human agency, since the days of the apostles.—And, indeed, I can, to my own satisfaction, account for all the excitement which exists, on the common principles of causes and effects. The means employed are naturally calculated to produce the consequences which follow.

But, that I do not oppose, (i. e.) interrupt and hinder my religious neighbors, in the prosecution of "their own work, in their own way," is readily admitted. They have an unquestionable right to meet for religious exercises, as often as they please; and if people wish to attend, who make no profession of religion, I have no right to complain. They will probably do some good. It is said, that several persons, of very suspicious character, as well as others, have been reformed; and instead of wandering the streets for corrupting purposes, spend their evenings at the lecture or prayer meetings. And a number of young people, whose attention has never been called to religion, are serious, and appear disposed to reform and follow Christ. Now, so far as these excitements do good, I rejoice; but when carried to excess, so as to produce derangement or insanity, as has been the case, I believe, with several, in this town, I lament. The meetings for singing, praying, exhorting, kneeling, sighing, groaning and screaming are kept up every night; and for my part, I wonder they do not produce a much greater "stir" among the people, than what is visible. All means are employed, and all the passions artfully addressed and perseveringly tried.

2. It is reported that the most substantial members of my Society, have experienced religion and left my meeting. As to this experiencing religion, as the phrase is, I hope all the "substantial members" of my meeting, continue daily to experience the influence "of pure and undefiled religion, before God and the Father." At any rate, I am free to confess, that I regard none as being "substantial, who do not do it. But there are doubtless some, in all societies, who are not experimental christians; and I should as heartily rejoice as any man, to have a true christian experience take place in the hearts of all such. But I know nothing of the "overturn and flocking off" from my meeting, of which you speak. It is very possible that a few young people, of volatile spirits, who have occasionally attended at the house where I preach, have joined the "reformation meetings;" and if they derive any good from it and actually reform, I do most sincerely hope they will remain steadfast, where they are. If they reform and live righteously, they will only comply with what I have uniformly enjoined upon them. Indeed, I challenge any person to come forward, and say he ever heard me encourage any body, old or young, to continue in sin. If any wicked people expect to be tolerated in such a course, by sitting under my ministry, they will certainly be mistaken; and whether they "flock" in one direction or another, is to me a matter of concern, only as I regard their moral welfare. I take a scriptural, straight-forward course, exposing the enormity and consequences of all manner of crimes, regardless of the applause or frowns of such as would wish me to pursue a different one. For, at all events, I am determined to do my duty, and preserve a clear conscience in the sight of God and men.

3. You tell me, it is believed by many, that I have changed my sentiments, but am ashamed to confess it in Portland; and have, therefore, asked a dismission, to go to some other place and preach a different doctrine. Now, brother, you excite my surprise! If I understand you, the people who would claim me as a believer in their doctrine, are making out, that I am changed to a hypocrite; and am ashamed to own my real sentiments. Well, if they should produce such a change in me, it would be a great work, indeed; greater, I apprehend, than ever you will witness. It would be a change of heart; for, I have no incentive or disposition, to act hypocritically. And let it be, once for all, distinctly understood, that should I be convinced of the truth of endless misery, I should esteem it a privilege,—not a disgrace, to acknowledge it. There is no crime in declaring the convictions of one's mind, even should it prove, on a further examination, to be wrong. It affords me great pleasure to regard most people, of all denominations, as sincere in

their professions, though many of them must, of course, be in errors. And may God grant, that the time may never come, when I shall feel differently, or be unwilling, honestly to declare my sentiments.—As respects the people who are carrying on their work of religion and zeal, in this town, I need only say, that I desire to have no misunderstanding or contention with them;—I wish them prosperity in all that is good, and hope, that, wherein they are wrong, they may all be enlightened by the great flame of truth and love.

R. STREETER.

FOR THE INTELLIGENCER.

MR. EDITOR,—In your paper, under date of the 30th of March, I notice a piece signed M. designed to support the cause of L. L. in the interpretation of 1 Peter, iii.—13, 19, 20. Whether L. L. has changed his signature, or employed an advocate; or whether M. considers L. L. incompetent to maintain his ground without assistance, I am unable to determine. But this to me, is immaterial.

And it seems that I have offended M in presuming to question the authority of Mr. Wakefield's translation of the above passage, and by supposing him "liable to prejudice as well as other men." But he has distorted the meaning of my language. I never meant to arraign the "candor and great moral honesty" of Mr. W. unless it be signified by his being "liable to prejudice as well as other men." And is your correspondent's veneration such for Mr. W. that he cannot endure this? Will he say that he ever saw a translation of the scriptures which was perfectly free from sectarian prejudice? If he can say this, he can say more than I have been accustomed to think.

But it seems to be a crime to question the authority of Mr. Wakefield's translation of a certain text. And yet, to support Mr. W.'s, this gentleman does not hesitate to question the authority of "the 54 learned Divines" who were appointed to translate the bible, and numerous others who support the common version of the text in dispute! But perhaps it may be proper to question the authority of any, except such as justify his notions of this passage.

But why does M. wish to support Mr. Wakefield's version of this text? The design of Mr. W.'s rendering of the text is, to make it appear, that the "minds of men in prison" were the Gentiles or heathen, who were alive on the earth at the time when Christ died and rose from the dead. There he went and preached; i. e. sent his Apostles to preach to them after his resurrection. And why does your correspondent, M. wish to maintain this translation of the text? His view of the subject is quite different from that conveyed by Mr. W. He supposes that Christ preached through Noah to the antediluvians.—Mr. W.'s translation gives no more countenance to this idea than the common one. I am totally at a loss, therefore, to know why M. should be such a stickler for Mr. W.'s version of the text.

But after all, M. is determined to support Mr. W.'s translation. And what has he brought forward for the purpose? Why, behold, in the first place, by assuming the liberty to transpose the 19th and 20th verses, he has made it out, that Christ preached through Noah to the antediluvians.—But what is this towards supporting Mr. W.'s translation of the text? That conveys no such idea. The gentleman has certainly missed the sense of Mr. W. and his own object too.

In the second place, he has referred us to the "Complectensian Polyglot" reading of the 19th verse. "In which he came in a spiritual manner and preached to them that were in prison." I shall not stop to criticise this reading, but take its sense as given by M. "The simple meaning of this ancient reading is, that Christ came in a spiritual manner and preached probably through Noah to the antediluvians, who were, as many others are said to be, figuratively in prison, &c." What authority is this to support Mr. W.'s translation? Mr. W. does not, neither did he intend to convey the idea, that Christ preached through Noah to the antediluvians. How your correspondent could so misunderstand Mr. W. and wander from his object, to me is unaccountable.

It will be perceived, therefore, that M. instead of helping Mr. W. to critical authority to support his translation, has left the subject where he found it. He may believe that Mr. W. had critical authority for making his gratuitous supplies in the text, and that he was singularly careless in not noticing it, as he did in other cases; but my veneration for Mr. W. or any other man, will not induce me to believe it until I see it.

As to the visionary notion of Christ's preaching through Noah to the antediluvians, it has no warrant from this text, or any other part of the sacred writings. Noah was "a preacher of righteousness," to be sure, but this does not prove that he was a christian preacher, or that he was the preacher spoken of in this text. The text says nothing concerning Noah's preaching, or of Christ's preaching through him. It asserts in plain unequivocal terms, that Christ himself preached to those who were disobedient in the days of Noah.—

And it is the evident sense of the words, that this preaching of Christ was after he was put to death and quickened by the spirit of God. As yet we have seen nothing to confront this opinion, only what results from the unjustifiable liberty of transposing and supplying words in the text.

I am yours, &c.
J. W.

PRACTICAL.

EXTRACT FROM THE REV. DR. CHANNING'S SERMON ON THE DUTIES OF CHILDREN.

Children, obey your Parents in the Lord: for this is right. Honour thy father and thy mother, which is the first commandment with promise.—Ephesians vi. 1, 2.

From these words I propose to point out the duties of children to their parents. My young friends, let me ask your serious attention. I wish to explain to you the honour and obedience which you are required to render your parents; and to impress you with the importance, excellence and happiness of this temper and conduct.

It will be observed, in the progress of this discourse, that I have chiefly in view the youngest part of my hearers: but I would not on this account be supposed to intimate, that those who have reached more advanced periods of life are exempted from the obligations of honouring their parents. However old we may be, we should never forget that tenderness, which watched over our infancy, which listened to our cries before we could articulate our wants, and was never weary with ministering to our comfort and enjoyments. There is scarcely any thing more interesting than to see the man retaining the respect and gratitude which belong to the child; than to see persons, who have come forward into life, remembering with affection the guides and friends of their youth, and labouring by their kind and respectful attentions to cheer the declining years, and support the trembling infirmities, of those whose best days were spent in solitude and exertion for their happiness and improvement. He who suffers any objects or pursuits to shut out a parent from his heart, who becomes so weaned from the breast which nourished and the arms which cherished him, as coldly to forsake a parent's dwelling, and neglect a parent's comfort, not only renounces the dictates of religion and morality, but deserves to be cast out from society as a stranger to the common sensibilities of human nature.

In the observations I am now to make, all who have parents should feel an interest; for some remarks will apply to all.—But I shall principally confine myself to those who are so young as to depend on the care, and to live under the eye, of their parents; who surround a parent's table, dwell beneath a parent's roof, and hear continually a parent's voice. To such the text addresses itself, "Honour and obey your father and mother."

I shall now attempt to explain and enforce what is here required of you.

First, You are required to view and treat your parents with respect. Your tender, inexperienced age requires that you think of yourselves with humility, that you conduct with modesty, that you respect the superior age and wisdom and improvements of your parents, and observe towards them a submissive deportment. Nothing is more unbecoming in you, nothing will render you more unpleasant in the eyes of others, than forward or contemptuous conduct towards your parents. There are children, and I wish I could say there are only a few, who speak to their parents with rudeness, grow sullen at their rebukes, behave in their presence as if they deserved no attention, hear them speak without noticing them, and rather ridicule than honour them. There are many children, at the present day, who think more highly of themselves than of their elders; who think that their own wishes are first to be gratified; who abuse the condescension and kindness of their parents, and treat them as servants rather than superiors.

Beware, my young friends, lest you grow up with this assuming and selfish spirit.—Regard your parents as kindly given you by God to support, direct and govern you in your present state of weakness and inexperience. Express your respect for them in your manner and conversation.—Do not neglect those outward signs of dependence and inferiority which suit your age. You are young, and you should therefore take the lowest place, and rather retire than thrust yourselves into notice. You have much to learn, and you should therefore hear, instead of seeking to be heard. You are dependant, and you should therefore ask instead of demanding what you desire, and you should receive every thing from your parents as a favour and not as a debt. I do not mean to urge upon you a slavish fear of your parents. Love them, and love them ardently; but mingle a sense of their superiority with your love. Feel a confidence in their kindness; but let not this confidence make you rude and presumptuous, and lead to indecent familiarity. Talk to them with openness and freedom; but never contradict with violence; never answer with passion or contempt.

THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.—PAUL.

GARDNER, FRIDAY, APRIL 20.

"DO THYSELF NO HARM." Strange advice this. What! entreat people not to do that, which no one wishes to do? Is not every person supposed to be already under the influence of the disposition required in this exhortation? Self-preservation is the first law of nature. Every man most naturally loves himself, desires his own welfare and safety, and endeavors to avoid harm and difficulty as much as possible. What is the need then of an exhortation, that only goes to encourage a concern, which every rational, and indeed, every irrational creature naturally feel? Is there an individual among the whole number of our readers, who is so indifferent to his own happiness, and so unfriendly to himself, that he needs the exhortation of some better friend to persuade and entreat him not to do himself harm?

But however much every man may be disposed to believe he is the best friend to himself, it is, notwithstanding, a lamentable fact, that too many are their own worst enemies!—We have seen people, who meant to be honest, and who were in fact benevolent and humane; they seemed to delight to see others prosper and rejoice, and would do all in their power to befriended the needy,—when at the same time, they were better friends to their neighbors, than they were to themselves.—This, it is true, seems astonishing; and it is astonishing also, that there should ever be any need of the admonition, "Do thyself no harm." But such are the strange facts, and such facts make this strange exhortation very often necessary.

We shall name some cases wherein people are really unfriendly to themselves. They are not so intentionally. Oh, no. They may all the time wish, as much as others, to acquire and retain respectability, usefulness and happiness; but they are mistaken in the means which they employ to obtain them. They labor under erroneous impressions as to what constitutes happiness, in the first place,—and they are deceived as to the steps which ought to be taken to secure it, in the second. It is, kind reader, an eternal truth,—a truth which should find its way into all our hearts and exercise an all governing influence over our lives, That TRUE ENJOYMENT DWELLS ONLY WITH VIRTUE, and that vice and criminality are the certain cause of misery. Let this solemn, this important truth rest, with all its salutary weight upon every mind,—and there would be no need of the above admonition; because, every one would then look for his happiness in the way of duty—the way to which harm and misery are strangers.

Suffer us to name some instances in which people are doing themselves harm, under the idea that they are laying the foundation of their own prosperity and enjoyment.

1. When we behold a person, who supposes himself to be under the influence of a zeal in the cause of religion, but which is in fact, nothing better than sectarian madness,—and who has wrought himself into the belief, that he is doing God service by employing persecuting measures against a rival sect;—when we hear him misrepresenting the views of his opponent, distrust his piety, circulating suspicious reports, defaming his character and laboring to instill a vulgar prejudice into the public mind against him,—it is a moral certainty, that he is doing himself the greater harm. He is already mad with his wicked and revengeful passions. He is laboring like a sick man, distracted by his own pains. The health of his fiery countenance is the redness of a fever that is consuming the very vitals of his peace. He needs to be admonished—"Do thyself no harm." You suppose that you are injuring others;—you are piercing your own heart with the most fatal arrows. In your rage to harm others, see that you do yourself no harm. Before you reach the citadel of innocence, to rob it of its glory,—your blind, infuriated and headlong steps will lead you over the precipice where every wicked assailant has met his mortifying fate before you. The galleys you have prepared for others, may prove the place of your own wretched execution. Forbear, friend. "Do thyself no harm." Look out for your own religion, your own goodness, your own safety, before you hazard them all by attempting to destroy the christian reputation of others.

To those, then, who take unjust measures to misrepresent, defame and calumniate others because they do not believe them to be so good christians as themselves, we would most affectionately and most earnestly say, "Friends do yourselves no harm!"

[To be continued.]

We have received a letter from a friend in Lewiston reviving the following questions, which were proposed by him to the late editor of the Intelligencer, in the sixth volume,

Is the spirit immortal, or will it exist in a future state?

What is the scriptural meaning of the terms, Resurrection, Angels of God and the Kingdom of God?

Is the doctrine of the resurrection of the body taught in the Old Testament?

Of what scriptures did Christ accuse the scribes of being ignorant in Matthew xxii—29?

The querist considers that these questions were not answered by the former editor, though he bestowed as many remarks as he thought expedient upon the first, promising to attend to the others when more convenient to him, and now calls on us to furnish answers to them. We might undoubtedly be excused from the task of furnishing a full reply to each of these inquiries, first because that duty belongs more properly to another, who perhaps still calculates to discharge it; secondly, because a full consideration of them would require much labor and room beyond what we can possibly make it convenient to command. Each of these questions leads to long metaphysical and scriptural arguments, that perhaps never can be put beyond the reach of controversy—a controversy which we should deem to be unacceptable and unprofitable to our readers generally. And thirdly, we might be excused, because it is our sober opinion that the questions involve subjects altogether speculative, that can turn to little or no practical benefit to any one.—Suppose we were able, which we must with humiliation acknowledge we are not, to dissect the human mind, to ascertain its separate properties, to tell which part is the soul, which the spirit, which the life, which the thinking principle, which the memory—the judgment—the imagination, &c. &c. for all these different names are applied to the mental part of man—still, what advantage would it be to us? We could not make ourselves different creatures than we are, or put ourselves in the power of doing more good than we could now do, if our attention was more devoted to our proper business—improvement in virtue.

But as the questions are proposed to us, we are disposed to gratify our very respectable and highly esteemed friend so far as to give each a short, unvarnished and simple answer according to our opinions.

1. Will the spirit exist in a future state? If by spirit we are to understand the intelligent part of man, or that which makes him a conscious, thinking being, we reply—We think it will. We have many reasons, both of a philosophical and scriptural character for this opinion, which however we believe are not necessary to name here, since no christian of any denomination, so far as our knowledge extends, ever doubted that man would live again after the dissolution of his body. With regard to the question, what part will re-exist? we have no concern. It is enough for us to know that man, as an intelligent, conscious being, shall live hereafter. This is all that is necessary for us, and with this we are satisfied.

2nd, "Resurrection" in the scriptures, signifies the being made alive from natural or moral death;—"Angels of God," are his messengers, which he employs to execute his purposes. They may be men on earth, the elements of nature or those higher orders of intelligences which exist in his more immediate presence. The "Kingdom of God" signifies the reign of God, and wherever men are under the influence of his government, whether here or hereafter, there is the kingdom of God.

3d. "Is the doctrine of the resurrection of the body taught in the Old Testament?" Some people are of opinion that it is, particularly in Job, xix—26.—Psalms, xvi.—9. and xvii.—15.—Isa. xxv.—8. and xxvi.—19.—Hosea, xiii.—18, &c. That some of these texts may not have been improperly applied to prove the "resurrection of the body," we shall not dispute; but still we believe that the doctrine of the resurrection is contained in them, and also in others which we might name.

4th. "Of what scriptures did Christ accuse the scribes of being ignorant, in Matt. xxii—29?" Answer, of those which intimated a resurrection from the dead, among which the above may be reckoned as some. But that scripture which proved a future existence after the death of the body, to which Christ more particularly alluded, when he accused the scribes of ignorance, was most probably that contained in Ex. iii.—6, which he repeats in the 32nd verse of Matt. xxii. viz. "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living;" therefore Abraham, Isaac and Jacob are "living."

Our friend asks us also to explain Heb. vi.—4, 5, 6. It may be difficult to say, with absolute certainty, what was the original meaning of those verses; but we are strongly inclined to suspect, that they related exclusively to the house of Israel, which, at the time the Epistle was written, had "fallen" from the ancient purity of their religion and were in danger of that *anion* judgment, (mentioned in verse 2nd,) which came upon them shortly after. They "were once enlightened"—they had "tasted of the heavenly gift"—they "were made partakers of the Holy Ghost"—they had "tasted the good word of God and the powers of the world to come"—or coming dispensation. They had "fallen away"—they, by their conduct, had "crucified to themselves the Son of God afresh, (i. e. a second time), and put him to an open shame." Now it was "impossible for them

to be renewed again unto repentance" or to restore their former glory, since God had determined, for their wickedness, to blind their eyes and to stop their ears, (Rom. xi.—8, 9, 10,) whereby it was rendered "impossible" for them to be "converted" that he should heal them." Look at John, xii.—40. For wise reasons, he meant they should remain in blindness, until "the fullness of the Gentiles be come in," and therefore it was "impossible" for them to be "converted," or have their former state restored unto them.

ORIGINAL COMMUNICATIONS.

FOR THE INTELLIGENCER.
SHORT SERMONS.—No. 3.

Prove all things; hold fast that which is good.—Thess. v.—21.

In our two last numbers we were led to examine and prove certain points of doctrine, which had been taught us for truth in the tender years of childhood, and found them to be consistent with reason and the dictates of common sense: And would to God that all we have been thus taught were so likewise. It is disagreeable to lay open the weak side of human nature and to expose the folly of human wisdom, but duty bids it, and we must say that it is unreasonable to embrace for truth that part of the popular creed which teaches that "our Father in Heaven" has chosen only a part of his children "to love and serve him forever," while "the rest he was pleased to pass by and ordain to dishonor and wrath," especially after learning that the first was the great design for which he brought the whole into existence.

These two opposite points of doctrine we are required to believe at one and the same time: First, that the chief end for which God created mankind was, that they might serve and enjoy him forever: Second, that a part only were included "in the covenant of grace" and to be brought into this enjoyment while the remainder would be left victims of wrath and malice and blasphemers of him who created them, to all eternity. Here are two points of doctrine diametrically opposite, and we are required to believe them both when it is impossible that both should be believed, and the mind anxiously inquires, which is the truth? The answer is ready, "prove all things; hold fast that which is good."

If it be consistent and reasonable to believe, that God has only included a part in the covenant of grace, it is our duty to embrace it as truth. If on the other hand, it be more consistent to believe that the chief end for which God created mankind was that they might love, serve and enjoy him forever, it is our duty to believe it and to rejoice in it. We shall not enter into any labored argument to prove the one or disprove the other; but leave it for the exercise of the reader's mind and permit him to draw his own inferences. We shall only inquire, whether it be consistent with the first principles of doctrine which are impressed upon our minds, to suppose that a being, whom we are required to address as our Father, possesses so small a share of affection for his offspring that he designs the good only of a part? Whether it be reasonable to believe that this Parent "is infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth," and at the same time so impotent in the exercise of these attributes as to suffer any train of circumstances to thwart the great design of creation and leave for him nothing but a name for wisdom, power and goodness, while the attributes themselves are not possessed; or if possessed, were not to be exercised in accomplishing a designed end? This system is inconsistent and contradictory throughout, and its evil effects are every where apparent. These inconsistencies are impressed upon the young and tender mind, and when the age of reason and reflection arrives, tired with the vain attempt to reconcile them, it flies from them as it would from a pestilence and wanders in the wilderness of skepticism. Hence the contempt which is so often expressed by the young and thoughtless, for any thing which bears the name of religion, and not arising, as is commonly supposed, from a nature totally depraved, but from supposing religion to be a Babel of confused sounds—a mysterious exercise of the mind, instead of being as it is, a plain system of truths given for the direction and happiness of man in his pilgrimage through life and a hope of a better to which this is preparatory, beyond the confines of the tomb, the revelation of which is designed to cheer him in his journey and to support him under the trials and disappointments to which divine wisdom has seen fit to subject him in this.

J. W. H.

FOR THE INTELLIGENCER.

"Young men exhort to be sober minded."—1st Cor. xv.—33.

ADVICE TO YOUTH.

Those who are declining in the vale of years, whose days of activity and energy are almost finished often cast an anxious look on the rising generation. To them has Providence committed the respectability, the prosperity and the happiness of their country—a country so favored by his bountiful munificence, that nothing can be wanting but the wisdom, care and attention of its inhabitants, to make it a place of as much earthly felicity, as could be desired during our temporary residence on this side the grave. I am well aware with what suspicion and jealousy, an ardent, generous and noble minded youth, sometimes regards the counsel and advice of weak and debilitated old age; and I admit that young people sometimes have fair cause for jealousy. Those who preach and never practice, are justly en-

titled to suspicion, and those who wish to destroy the happiness of youth, are not the friends but the enemies of the rising generation.

I know well the dangers to which youth are exposed. On one side monkish superstition, dressed out in sighs and tears and hollow moans—a visage darkened with gloom, despondency and despair, calls them to abandon the world, its pleasures and enjoyments, and spend a life of misery and woe as the only means of escaping a future life of never-ending misery. On the other, licentious pleasure spreads her inviting charms to allure them from right-cousness and duty, to drink of her intoxicating cup and pay their vows and adorations at the shrines of Bacchus and Venus.

The youth, who may be caught by either of these snares, is in danger of being so far ruined as not to be of much use to his country: There is more hope of reclaiming a monkish misanthrope than a victim of licentious pleasures. Anxious to continue the present prosperity of my country, I have selected for my motto the words of St. Paul, because, unless our youth possess sober-mindedness and wisdom, our country must be ruined. While fools are attending the ranting of a fanatic, or the revels of the drunken abodes of licentiousness, a sober-minded youth is storing his intellect with the maxims of wisdom, the treasures of science, and the comforts and consolations of pure and undefiled religion. He is examining the opinions and the conduct of those virtuous and generous men, whose actions adorned their age and country, freed man from the chains of the bigot and tyrant, and inspired in his breast the love of his God and country. Not a day is permitted to pass, in which he has not enriched his mind and understanding from an examination of the works of creation, the knowledge of experience in useful occupations, and by social intercourse with the wise and good. Thus business becomes pleasure, learning becomes pleasure, noble and generous actions become pleasure, and it is his meat and his drink to do his duty as a man and as a Christian.

A sober-minded young man will not spend his time in idle fancies and speculations, which have nothing to do with the realities of things, or the laws of nature; he will endeavor to improve the arts and multiply the enjoyments of social life. While the drunkard, the glutton, and the sluggard are wasting an inglorious life in idleness and misery, he is either examining the vegetable or mineral kingdom in search of useful knowledge, or making improvements in agriculture, commerce or the mechanic arts; improving his talents, his taste and his skill, so as to promote his own happiness and the happiness of all with whom he is connected, or are within the sphere of his influence. He will also be sober-minded in regard to his religion, and while he endeavors to discharge a conscience void of offense towards God and towards man, he permits the casuistical disputers about predestination and free-will to go on with their senseless jargon, unmolested and undisturbed. Knowing himself to be a child of God, he will endeavor to worship Him with a perfect heart and an upright mind, and imitate his Saviour by making as far as possible every one around him virtuous good and happy.

From the clearest conviction of the happiness and the pleasantness of a sober mind, on its own possessor; and of its inseparable connexion with the character of a true christian and an honest man, I shall close with requesting our young men to spend a few moments in reflection upon it. I believe they will think the virtue of sober-mindedness to be worth pursuing, and choose it as an important means of their own happiness and their country's good.

LAY PREACHER.

FOR THE INTELLIGENCER.

MR. EDITOR:—I send the following for your inspection. If it meets your approbation, you will insert it in your useful paper. It has appeared to me, that Dr. Beecher's famous letter ought to receive some attention by way of comment, and accordingly I have committed to paper my thoughts on the subject of his communication, of which you will dispose as you think proper.

Dr. Beecher's letter to Rev. Mr. Nettleton.

This communication is the more remarkable, from the facts, that Dr. B. is celebrated for his orthodoxy, and has doubtless had as deep an interest, and exerted as great an influence in revivals as any other preacher in New-England. These facts will give his letter a more extensive circulation, and a more powerful effect, than if it had proceeded from any other quarter. If a unitarian, or a universalist had expressed the same views of the subject of this letter, orthodox persons would have said, in confirmation of their repeated assertions, "these views of revivals are perfectly in character; we have always known, that such persons are unfriendly to vital religion, and consequently, must be opposed to the influence of that awakening power, which operates in the incipient stages of conversion." This, and much more would have been said, with exultation at the supposed proof of the unitarian's or universalist's opposition to a work of grace. But no such thing will be alleged in the present instance. Coming as these sentiments do, from a source from which so much sound doctrinal and practical matter is expected, they will secure attention, even if they command not implicit belief. They may, at first, startle and amaze some of the most zealous; but when their minds shall have assumed a more composed tenor,

the sentiments which Dr. B. has announced will be carefully weighed; and we hope they will have the good effect, they seem so well calculated to produce.

The Dr. commences his particular statements and most pointed reflections by saying, "we are on the confines of universalism and moral desolation, and no time is to be lost in forestalling and holding public opinion correctly, before the mass shall be put in motion by fierce winds, before which nothing can stand, and behind which, when they have swept over the land, nothing will remain." But who commenced this "misrule and moral desolation?" Not the spirit of God. To admit this would be blasphemy. Not unitarians, nor universalist ministers; they have even viewed these agitations in the same light, in which the Dr. now views them. If then, the work in question is not wrought, or commenced by the Divine Spirit, and if it were, the Dr. would make no efforts to stop it; and if the heterodox have no agency in it, it follows, it must have been produced by those, who now find to their regret and alarm, that it is time to awake and be active in preventing the "conflagration," (to use the Doctor's simile) which he and others have kindled in their own "fallow grounds," and which, they now fear, will "involve a whole region." The Dr. would not be willing to allow, that the effects of which he speaks have been produced without some cause; and where shall we look for the cause, but in the agency of men, who have always heretofore advocated revivals, and been active in promoting them? The Dr. considers the work of which he speaks as likely to become one of the most powerful and successful assaults which Satan ever made in the church, in so prosperous a condition as she now is." But "Satan's assaults" are very powerless, when he has no human agents to direct them. His engines will always prove weak and inefficient, if human strength is not employed to work them.

Dr. B. seems to think it somewhat doubtful, whether the work to which he alludes were a work of God in its commencement," but "if it were," he says "it is rapidly changing its character;" and as "God will not work miracles to stop it," he is earnest, that "Ministers and Christians should take warning of the past;" and he intimates the propriety of their "using their eyes, and ears and heads," to learn the nature and extent of this "moral desolation," that they may "make a stand against present temporary good" (if any) which brings in its train certain and universal evil." He thinks also, that "the fear of opposing a work of God, if it prevails will ruin us." I cannot believe, however, that if this work was of God "in its commencement," it could have so soon changed its character, nor indeed have changed it at all. "God's work is perfect." When he begins a good work, he carries it on to perfection. But the above remark of the Dr. gives evidence of the nature of the work to which he refers. It probably began in a moderate and "still" way. Now, as we should suppose, all is noise and confusion. Yet, I see not how these circumstances alter the nature of the work. Fire has the same character, whether it only "burns over the fallow-ground, or spreads, till it involves a whole region in conflagration." It is still the same element.—If a few hardened sinners had been awakened to a sense of their danger, they could not be too fearfully alarmed, especially, if they stood exposed to the infinite wrath of their offended God. If their hearts became softened; and if such persons were finally delivered from sin and death by conversion, and obtained assurance of their election, they could hardly be too joyful, or too highly elated. Nor could it be a subject of regret if such a work should extend far and wide, and even "involve a whole region" in its powerful effects. I fear the Dr. has been incautious in his remarks; and that he has given occasion to believe, or at least to suspect, that about every thing, which has generally been denominated a work of God, is nothing more, either in its commencement, continuance or conclusion, than the mere excitement of passion, the ebullition of false zeal, and the wild ravings of fanaticism. The Dr. states what he considers proper to be done, "to stop the mouths of Socinians, who," he says, "would be glad to blast revivals by the evils arising from the West," but he appears equally desirous to "blast" them himself. I advise him to be perfectly easy about Socinians. Few of them will say as much as himself against the course, which, "revivals," as they are called, usually take. If any mouths will require to be stopped, they must be those of his brethren, who have been engaged in this work, the usefulness of whose exertions he doubts, and with them, the mouths of numerous converts, who have been persuaded that they have experienced the efficacy of the work of which he complains. Let Dr. B. look to both these descriptions of people; keep them quiet, and he may leave Socinians out of the question.

In a future paper, I shall continue and probably conclude my remarks on this singular communication.

FOR THE INTELLIGENCER.

SALVATION AND DAMNATION.

SIR:—I anticipate your disagreement with me upon matters of religion, because satisfied that I am not an Universalist of the order to which you belong. However, as the object of your paper is to instruct your readers, and make them acquainted with the "peculiar notions" afloat in the world, I have seated myself to submit for their consideration a few suggestions now uppermost in my thoughts. In setting off, I will premise concerning myself so far as

to say—I am not a believer in the doctrine of man's universal salvation from future punishment, because I cannot for my life believe in the doctrine of man's universal damnation to such punishment, which of course must have been true once, and must first be made out so now, before the doctrine of salvation from that punishment can appear at all plausible in the eyes of common sense or consistent with reason. In other words, as the sign of a thing must assuredly precede the thing which it signifies—as the sign of a storm must precede the storm itself, so the sentence of man's universal damnation to future punishment must have preceded the gift of man's universal salvation from that punishment? And unless the former can be distinctly traced and made out, the latter cannot be substantiated, nor indeed can it be at all necessary.

It is very true, kind reader, in this wonderful world which we inhabit, much is said concerning doctrines of salvation. In fact, so much is said concerning these doctrines, that the attention of the people is unsuspectingly diverted from all inquiries respecting the damnation to which they must allude, & no one seems at all disposed to question the doctrine of universal damnation, so long as is held out to him the prospect of salvation enough to offset his own danger. It is a truth—the doctrine of man's universal damnation to future punishment is almost universally admitted, and consequently, the whole contest is about salvation. But, in my humble opinion, this is pushing along too fast—it is getting the cart before the horse. It is labor bestowed upon the wrong end of the subject, in exact imitation of the clown, who, in complying with the law requiring all swine at large to be wrung with a wire, yet modestly wrung the wire, not through his hog's snout, but through the animal's tail, and then let him run again. The hog was wrung, well wrung, and the letter of the law obeyed most strictly; but still, old snout could root, and plough, and trouble the good people of the village quite as much as ever. And just so it turns out with religion, when worked upon at the wrong end. No headway will be made,—no benefit derived from the labor; but, after all is said and done, it will be found as mysterious, and puzzling and troublesome as when commenced upon. For confirmation upon this point, I appeal to those who have been watching for years all the discoveries and discussions made regarding the doctrines of salvation, and let them say, if they know any thing more certain or satisfactory respecting the nature and extent of their damnation than they did formerly, or if sufficient light has been thrown upon their real condition through the medium of such doctrines, to inform them of the exact kind and quantum of salvation which their circumstances require, in order that they might be at ease and happy. Are they not still distracted with doubts, and fears—still in suspense and unhappy? While they have been listening to doctrines of salvation, and at one time overwhelmed with despair, have they not been kept in ignorance of the doctrine of damnation? The question which has always been urged upon them is, "what shall I do to be saved?" and not "how am I damned?"—in what sense am I damned? Disputants urge the same kind of catechism upon each other, and consequently lose sight of the question of damnation, and all the assistance which a knowledge and solution of that question would furnish them in their perplexing crusades after salvation. They lead each other away completely from the proper battle-ground, and spend their strength in roaming through swamps where neither can sufficiently well understand the movements of the other, to come to an open, even-handed conflict. Both parties travel off into regions where both are strangers, in hopes of gaining some advantage, until both are lost, confused and confounded in pursuit of each other, and the consequence generally is, each ends his campaign without glory, by calling the other a coward and a slave, which, when, interpreted scripturally, means an *ignoramus* and an *infidel*. In this way, to use another figure, they unsuspectingly deprive themselves of the only key, by which the mysteries wrapped round religion at the present day can possibly be unlocked—of a key, without which they may spar and spar throughout eternity, and be as discordant all the while as when they began.

Now I contend, that the doctrine of damnation, which, while it fomented the whole world, is kept completely out of sight, involves the precious question, and should be duly considered and understood before the doctrine of salvation is entered upon. Without a knowledge of the nature, cause, history and extent of man's damnation, how is it possible for him to comprehend the applicability of any doctrine of salvation to his necessities? As well might one be supposed to comprehend the applicability of a salve to an ulcer, while totally ignorant of the nature of ulcers. Such a person might talk and talk until his tongue became tired with talk, as do many at the present day, respecting the various doctrines of salvation, and he might even be able to point out very ingeniously the many inconsistencies and absurdities which in reality exist in the different chapters of the same doctrine, as well as in those of different doctrines; and he might do the same in regard to the various properties attributed to the salve mentioned; but still, he would be totally unable to demonstrate either the truth of any of those doctrines, or the efficacy of the salve, unless he was sufficiently well acquainted with the nature and condition of the subjects for which they were severally fitted, to make

a proper application of each to its subject. In the same proportion as a person has a definite idea of any doctrine of salvation, he must have an equally definite, correspondent idea of some doctrine, or system of damnation. And unless a man is able to explain to you *how*, and *why*, and in *what sense you are damned*, you will seek of him in vain to know, and he will labor in vain to explain to your understanding, how you can be, how you must be saved, if saved at all. With these observations, I will take my leave of the reader for the present.

PORTLAND.

THE CHRONICLE.

GARDINER, FRIDAY, APRIL 20, 1827.

We had the pleasure, on Tuesday last, of spending an hour or two at the *Lycæum* in this town, to witness the quarterly examination of the students at this useful institution. We have not time now to make many remarks upon all the merits of this examination; and can only say here, that it was of such a character as could not but prove highly satisfactory to those who were present. The scholars appeared to evince not only a theoretical, but a practical knowledge of the sciences to which their attention had been given, thereby furnishing a good evidence of their own application to study and of the ability and faithfulness of their instructors.

Indeed it is a principal object of this institution to afford,—what is not always obtained in other seminaries,—a practical knowledge of those useful sciences which they may carry with advantage into the different departments of industry. Hitherto, we fear, too much of the invaluable time of youth has, in colleges and other literary institutions, been devoted to studies which, however ornamental or perhaps useful they may be in themselves, can subserve no very valuable purpose in the future active life of the student. Of late the necessity of some institutions, of a character somewhat different from those heretofore established in our country, has been discovered,—which would not only prepare youth to move with advantage in the few learned professions, but which should qualify them for other equally important stations in life—mechanics, farmers, &c. The *Lycæum* is one, and we believe the first, of this description which has gone into operation in the U. States. The experiment has thus far succeeded. The expectations of its friends and patrons have been fully realized; and there can no longer remain a doubt, that it is yet destined to be of great advantage to the public.

MR. HALE does not resign his office as Principal of the Institution until August next. The present number of students at the *Lycæum* we understand to be about forty.

GREEK MEETINGS. The laudable sympathy for the suffering Greeks appears to be increasing throughout this State. Besides the late meeting of the citizens of this county at Augusta, meetings have been held in Thomaston, Warren, Nobleboro', Bath, Brunswick, Wiscasset, Bangor & Portland. In the latter town, the citizens of Portland met, Saturday evening last, and appointed a committee to take the subject into consideration and report at the adjournment, which takes place tomorrow, suitable measures to be taken to effect the object contemplated. The committee consists of the following gentlemen:—Hon. J. Anderson, Hon. J. C. Churchill, Wm. Swan, N. Mitchell, E. Greely, Wm. Willis, A. Shaw, J. Fox, A. L. Emerson, T. Browne, J. Morgan, E. Wyer, and S. Fessenden, Esquires.

[From the Eastern Argus.]

THE GREEKS.

Sons of Liberty awake!
Help the gallant yoke to break—
Life and Liberty 's at stake,
Will you see them fall?

Hasten, hasten to their aid—
Quickly draw th' avenging blade,
And let not your hand be stay'd
Till you conquer all—

Hear you not the distant call?
Freemen help! or we must fall—
—Rouse, and rescue one and all—
Win a glorious name.

Shame to him who coldly stands—
Views the weak and struggling band—
Thrusts not forth his helping hand—
Lost is he to fame.

But to him, who nobly draws
Freedom's sword in freedom's cause—
Shout a loud, a high applause—
Glory on thee shine!

Help! then help th' oppressed Greeks—
Help the Turkish yoke to break,
Help, oh! nobly help the weak,
Victory be thine!

SELRAHC.

THE WEATHER.—During the latter part of March and the first week or two in April, the weather was uncommonly warm and pleasant, covering the earth with verdure and calling forth the melodious notes of nature's joyful songsters. On Sunday last it became colder, and on Monday we had considerable snow, mingled with rain and hail. Since that time the weather has been some warmer, but yet quite cold and windy. At a season of such sudden changes, people should be very careful to conform their dress to the weather, lest they lay the foundation of consumptions.

The Circuit Court of Common Pleas, which commenced its sitting at Augusta on the 10th inst. adjourned on Tuesday evening last, having disposed of about 700 cases.

RECENT ELECTIONS.—In 206 towns in Massachusetts, Gov. Lincoln has 22,049 votes, Mr. Jarvis 6,141, others 2,572.—Plurality for Lincoln 12,336.

The returns from 99 towns in Connecticut give 6476 votes to Mr. Tomlinson, for Governor, (at present a member of Congress,) and 4718 to Gov. Wolcott. There is something in the politics of our sister States, Connecticut and N. Hampshire, which we cannot understand. In both, the existing Governors, at the late elections, were candidates or did not decline being such; we heard nothing said against them, and yet other men have been elected by overwhelming majorities over them. Hitherto it has not been customary to remove Governors thus unceremoniously, or without assigning reasons "as thick as blackberries" why they should be rejected; but in these cases, it seems, those officers have been left out without any noise or even without honoring them so much as to call them bad fellows. Perhaps our friends of the Portsmouth Journal and the American Mercury can explain this mystery.

The representation of Connecticut in the next Congress is the same as in the last, with the exception of Mr. Plant in room of Mr. Tomlinson, Governor elect.

Hon. Andrew Stephenson, Mr. F. Mercer, P. P. Barbour, (formerly Speaker,) and Mr. Powell have been elected representatives to Congress from Virginia.

We have received the "FREEDOM'S JOURNAL," a respectable paper published in New-York City, by Cornish & Russworm, people of color, devoted to the interests of the free Africans in our country. We heartily wish it success.

A certain person, who employs his time very much in going round to inform people how much he pities us for not believing that Jesus will be frustrated in the object of his mission into this world—viz. to save all men—is informed, that if he would bestow his pity upon his neglected wife and children, it might have a better effect upon them than it can have upon us.

LATEST FROM EUROPE.

Letters from London, of the 23d of February, speaking of Lord LIVERPOOL, express an opinion that the united operation of apoplexy and paralysis will prevent him from ever being able to discharge his public duties. If Mr. CANNING should succeed him as prime minister, he will probably be made a peer.

The discussions upon the Corn Laws in Parliament are expected to be unusually animated, and to excite great feeling. A proposition essentially to reduce the protecting duty, emanating from the Ministry, will be something formidable—and the great landed interest of the Empire will naturally be enlisted against the measure.—Ministry to settle, as the foundation of their popularity, in no small degree, depends upon the support of the country gentlemen and great landholders.

It is affirmed, that Mr. Huskisson is changing his views of an entire freedom of trade, as respects the British shipping interest; which he now thinks requires to be specially protected against the competition of foreign vessels. If such is the fact it affords a key to the conduct of the British Ministry, in refusing to negotiate with the American government upon the question of removing all restrictive and discriminating duties as to foreign vessels in their colonial ports. The adoption of the principles of free trade, they probably find out, is favourable only to the nation which can underwork all other nations.

Boston Evening Gazette.

A dreadful storm at Barcelona, on the night of the 9th Feb. laid waste the surrounding country—above 40 vessels wrecked and 100 persons lost their lives.

A letter from Madrid, dated Feb. 9, says: "The Spanish Clergy have just given a new proof of their devotedness to the interests of the monarchy, in offering to the Prime Minister of the King, M. de Calomarde, a gift of six hundred millions of reals, (£6,000,000), to be applied towards the expenses of the war, should it be requisite to undertake one, for the purpose of delivering Portugal from the yoke which it is attempted to impose on her. It is probable that this example will be imitated by all classes and corporations, and thus our government will not be obliged to have recourse to loans. Ten millions of reals have been placed at the disposal of the Director General of Artillery, for the manufacture of a great quantity of muskets. The Captain-General of Galicia is about to receive a considerable reinforcement, and particularly the 3d Regiment of Infantry of the Guards, and two squadrons of Horse Grenadiers of the same corps. Three Regiments, expected at Madrid, will be directed also towards Galicia. Gen. Nazaro Eguia, Commandant of that Province, will command the Army to be assembled there. The manifesto, addressed by the King on the 11th ult. to the Commanders of Provinces, may be considered as an indirect appeal to the nation."

Ibid.

FROM SMYRNA.—Smyrna papers, to Jan. 12, have been received at this port by the brig Ganges, Capt. Soule. They contain no event of great importance. The siege of Athens continued—but Fabvre has carried some relief to the Acropolis. Canaris had been appointed Captain of the new Greek frigate, under Ad. Miaulis.—The British Com. Hamilton had taken at Hydra, after using force, the Greek brig Leonidas, charged with committing some piracies: several of the Greeks were killed and wounded. Condriotti is said to have rendered himself also.

lute master of the Hydriots, with the concurrence of Colcotroni. The Greeks had received 60,000 francs from France.

A letter from Smyrna, dated Feb. 1 received per Clio—says that seventy of the most respectable and wealthy Turks at Adrianople have been decapitated, without any reason assigned. This state of affairs cannot last. Should a re-action occur, the Sultan, and his new order of things, will be overturned. Accounts from Constantinople say things are far from tranquil: the executions continued daily.

Ibid.

FROM HAVANNA.—The United States' sloop of war Lexington, Wm. B. Shubrick, Esq. Commander, arrived at New York on Monday last, in 9 days from Havana. She has brought home for trial the crew of the sch. Mark-Time, of New-York, which vessel was carried into Havana some time ago under suspicious circumstances. Letters from Havana, dated Mar. 30, mention that Com. Porter was still at Key-West—and on that day three spanish frigates were blockading him.

Ibid.

Extraordinary Travelling.—The Defiance Coach left London on Thursday evening last, at five o'clock, and arrived at Pratt's Old London Inn, in this city, the following morning at ten—thus performing a journey of one hundred and seventy miles in eighteen hours!!! The same guard proceeded with the coach to Plymouth, where it arrived at 3 o'clock, the same afternoon, having, in the space of twenty-three hours travelled the astonishing distance of two hundred and twenty miles!!! The Subscription, which leaves London at the same hour as the Defiance, also came in it; and since that day, both coaches have regularly arrived together, four hours before the usual time of completing the Journey, so great is the competition between them. What would our forefathers say to this, could they rise from their graves, and retrace the days when ever the following excited wonder—"Safe and expeditious travelling—To London and back in two weeks!"—Exeter Alfred.

REDHEIFER OUTDOES. An impostor by the name of Greenburg Baxter has been for some days practising successfully upon the credulity of the multitude by the exhibition of a (nominally) self-moving water wheel. A number were found sufficiently credulous to be gulled into a belief that perpetual motion was discovered, and a company was forthwith formed, and the shares all taken up at once. It is stated that so great was the infatuation that the shares actually rose from a trifle to one thousand dollars. Suspicion was excited at a meeting of the directors on Thursday evening, and they determined upon inspecting the mysteries of the machine on that very night, instead of yesterday morning, when Mr. Baxter was to have exhibited it, or rather run off with his money, leaving it to exhibit itself. To the solicitations of the stockholders he gave nothing but evasions—and they determined to force open the door of the building where it was exhibited, and the key to which he pretended was lost. Upon prying up the floor, a crank, pump, fly wheels, &c. were discovered and the mystery at once solved. The rage of the curious was tremendous, and they proceeded at once to the house of the impostor, whose wife denied that he was in—the police officers were sent for and the cunning artist safely lodged in Bridewell.—N. Y. Times.

INTERCOURSE WITH MAINE.—We suppose the Steam Boat Navigation between this port and the State of Maine, will soon commence, since the season has opened so favourably. When the road from Quebec to Hallowell shall be opened for Carriages, we think it will prove one of the most attractive routes in the Summer, for visitors of the United States from Lower Canada. It is singular that though this road was early considered the most direct and favourable channel of intercourse between New-England and Canada, yet that it should never have been rendered practicable for Stage Coaches. In Edes' Boston Gazette, published Oct. 18, 1773, we find the following notice on this subject. "The Hon. Hugh Finlay, Surveyor General of the Post-roads in North America, arrived in town last week, from Quebec, by the way of Kennebec, which he found to be the nearest and best conveyance between that and the New-England Provinces."

Boston Eve. Gaz.

COM. PORTER.—The last accounts, quite late, left Com. Porter at Key West. He had been very sick, and was slowly recovering from an attack of fever. Admiral Laborde was off the place, closely watching the Commodore's little fleet. It is affirmed, that a challenge had been sent in; and that the Commodore was waiting only the chance of being joined by another vessel of war, which he expected from Colombia, to go out, and meet his pertinacious invader. A few days, we have no doubt, will bring us the account of a grand naval battle, between the parties, as neither of the commanders are flinchers; and besides, that the Spanish Admiral, looks forward to this encounter, as the reward of all his services, either in a glorious victory, or a triumphant grave.

Me. Inq.

NEUTRAL TRADE.—We saw an article, some days since, in one of the New-York papers, but which is now mislaid, stating we think, that despatches had been received in some of the British West-India Islands, from the Board of Trade in England, permitting the entry therein, from neutral ports (say St. Thomas, &c.) of American productions, on the payment of the customary duties. If this turns out to be true and nothing has since appeared to contradict the report, our trade, tho' indirect and circuitous, may still be kept up with the British Islands, and afford the chance of some profits.

Ibid.

ACTIVE BENEVOLENCE.—A horse, harnessed to a chaise, was observed during the greater part of yesterday, tied at the lower end of Merchant's Hall. Some passer-by, more considerate than the owner of the beast, towards night placed on a conspicuous part of the harness the following label—"Wanted! Half a Peck of Oats. Inquire within."

Boston Courier.

RELIGION AND POLITICS. Thomas Morgan, Esq. of Washington, Pennsylvania, has issued a prospectus for publishing a paper at that place to be called "The Herald of the Cross and Democratic Eagle."

It will be recollected, that the editor's appointment to preach next Sabbath, is in this town. If the weather is pleasant, the meeting will be held at the old church.

MARRIED.

In Readfield, on Wednesday last, Mr. NATHANIEL BARTLETT, of the firm of Mayo & Bartlett, to Miss CAROLINE SMITH, daughter of John Smith, Esq.

In Portland, on Friday evening last, by C. B. Smith, Esq. Mr. Daniel Pettigell, of Windham to Miss Louisa Hardy.

In Eastport, by L. R. Chadbourn, Esq. Mr. Henry Hobbs, formerly of Hope, to Miss Sally, Daughter of Capt. Jacob Lincoln.

DIED.

In Vassalborough, Mary Snell, wife of Mr. Thaddeus Snell, aged 55.

In Jamaica, Samuel Vaughan, Esq. one of the Judges of the Grand Court, and youngest brother of the Hon. Benjamin Vaughan, and Charles Vaughan, of Hallowell.

In Livermore, on the 17th ult. Mrs. Hannah Livermore, relict of Dea. Elijah Livermore, aged 87 years. The deceased was the first female who ever resided in that town.

In Jonesboro' (Me.) Mr. Edward Tenney, aged 31.

In Paris, the Duke of Vicenza, (Caulincourt) aged 54, distinguished as a diplomatist, &c. under Bonaparte.

In Glasgow, Scotland, Professor George Jardine, aged 85, one of the most eminent of the Scotch literati.

In Middleborough, widow Elizabeth Sturtevant, aged 98.

FOR SALE,

A FULLING MILL.

SITUATED in the town of UNITY, and in one of the most flourishing villages in this section of the State, on the main post road from Augusta to Bangor. The building is large and commodious, and was erected in 1824; and contains TWO CARDING MACHINES, a Picker, and all necessary utensils and conveniences for dressing cloth in the best manner.

For further particulars, inquire of JAMES CONNER, or CALVIN WING, Gardiner, March 20, 1827.

LIST OF THE DRAWING OF THE CUMBERLAND AND OXFORD CANAL LOTTERY

NO.	CLASS NO. 12.	PRIZE
4650	a prize of	\$1000
3460	"	600
5278—2240—1917—6031	each	500
1724—2724—3724—4724—5724	each	100
Those tickets having for their three last figures 243 are each		50
381—669—519—953—678	each	10
All tickets ending with 56 or 65 are		5
All tickets ending with 6, 5 or 0 are		2

AS USUAL.

THE 12th class of the Cumberland & Oxford Canal Lottery, was drawn on the 19th inst. 1827. NO. 3680, A PRIZE OF \$600, being the SECOND Prize in that scheme, and a fair proportion of other prizes, were as usual sold at

P. SHELDON'S

LOTTERY-OFFICE, GARDINER.

next door north of the Bank; where were also sold, the second prize in the ninth class and the highest in the tenth, and the cash promptly paid. (RECOLLECT next door to the BANK—the very place to get money, above all others.)

Persons wishing to obtain either of the prizes presented in the scheme below, may do well to call at the above Office.

THE CUMBERLAND AND OXFORD CANAL LOTTERY,

13th CLASS.

WILL BE DRAWN, IN PORTLAND

On the 19th of May next.

SCHEME.

ONE PRIZE OF

2000 DOLLARS

1	"	1000	1	"	700
1	"	800	12	"	100
1	"	800	24	"	50
1	"	700	60	"	10

and a great number of 5 and 3 dollars. Whole tickets only \$3, and parts in proportion. Orders enclosing cash or prize tickets will receive as prompt and liberal attention at the above office, as at any other in the State.

The run of LUCK at his office since the commencement of this year, is truly astonishing. In this period he has sold, and paid,

1	prize of 3000	Dollars.
1	" of 1000	Dollars.
1	" of 600	Dollars.
2	" of 500	Dollars.
2	" of 200	Dollars.
5	" of 100	Dollars.

and a multitude of 50, 20, &c.

* Tickets in all legally authorized Lotteries, constantly for sale.

Gardiner, April 20, 1827.

REMOVAL.

THE Subscriber takes this opportunity to present his thanks to his friends and the public for past favors, and begs leave to inform his customers, that he has taken the building formerly occupied as a nail factory, being the next building west of the Gardiner Cotton and Woollen Factory, where he continues the business of

MACHINE MAKING

AND

BRASS FOUNDRY

in all its branches.

Having enlarged his conveniences, for the above purposes, he flatters himself that he now presents greater claims to the patronage of a discerning public than he has before been able to do; and from the most assiduous attention to such orders as he may be favored with, he hopes to give perfect satisfaction in every branch of his business.

N. B. The great expense which the subscriber has been at in enlarging his apparatus, obliges him to call on all indebted to him to make immediate payment.

WANTED. Two or Three active and intelligent lads, from fourteen to fifteen years of age, with good recommendations, as apprentices to the above business.

April 6.

WANTED

A QUANTITY of White Beans, if offered immediately—for which a liberal price will be given.

April 6.

POETRY.

[From the Literary Gazette.]

SPRING MORNING.

The sun is up and cheerfully the birds
Their morning hymns are chanting, and the herds
From the deep valleys, through the wreathing mist,
Send up their lowings to the hills; and list!
Faintly and far the shouts of childhood ring,
 borne upwards thro' the clouds whose cold wreaths
cling

To the tree-tops,--and far down the dale,
The pale, blue smoke hangs like a silvery veil
On the white cot, while loitering on their way
The tinkling flocks wind o'er the meadows gray;
And half reclining on the bright lake's side,
Join'd in the murmurs of the gurgling tide,
The fisher swells his song far o'er the valley wide.
It is the jubilee of earth; the gentle Spring
Is breathing through the woods; and, carolling
His cheerful song the woodman's voice is heard,
Uprising from the glades, starting the carrion bird
As high in the air he wheels his stately flight,
Catching on outstretch'd wing the golden light;
Then scanning with a downward glance to glen,
Wings aloft he flings far from the haunts of men.

Oh! who can stand upon the glorious hills,
When the first burst of radiant glory fills
Earth, sea and sky,--flinging its mantle o'er
Each pyramid of granite, where the roar
Of the wild surge floats up the stilly air
So faint, so low, it makes no echo there;
Whose gray tops looming through the mist uprise,
Stretching their splinter'd summits to the skies.
The eternal throne of tempests,--where the winds
Lift up their fearful voices,--where beguins
The long, long muttering of the thunder cloud,
Rolling far o'er the world its echoes loud
Fainter and fainter, till its notes of fear
With a dull sound come murmuring to the ear.
Is thy heart sad? Go, stand upon the hills;
They're Nature's temples, and His presence fills
Their awful grandeur; there no altar stone,
But the gray rocks with flow'rets overgrown,
Breathing their sweetness to the mountain air;
If thou wouldst pray,--go look,--and worship
there. F. M.

[From Moore's "Sacred Melodies,"]

Thou art, O GOD! the light and life
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from thee.
Where'er we turn thy glories shine,
And all things fair and bright are thine.
When day, with farewell beam delays,
Among the opening clouds of even,
And we can almost think we gaze
Through golden vistas into heaven;
Those hues that mark the sun's decline,
So soft, so radiant, Lord, are thine.
When night, with wings of starry gloom,
O'er shadows all the earth and skies,
Like some dark, beautiful bird, whose plumage
Is sparkling with unnumber'd dyes;
That sacred gloom, those fires divine,
So grand, so countless, Lord! are thine.
When youthful spring around us breathes,
Thy spirit warms her fragrant sigh;
And every flower the summer wreathes,
Is born beneath that kindling eye.
Where'er we turn, thy glories shine,
And all things fair and bright are thine.

MISCELLANEOUS.

[Dr. Chambers' cure for drunkenness appears to be very generally and very highly recommended in most of the public journals, and we deem it to be our duty to present our readers with an account of it. If the medicine of Dr. C. be, as it is said to be, a safe and effectual cure for that destructive vice, it ought to be introduced into every town and village throughout our country, and administered to every intemperate person in it. We believe the medicine is not to be had in this state, but should think it might be well for our apothecaries to procure some of it. We doubt not it would meet with a ready sale--especially, if, after one or two experiments, it should be found as serviceable as recommended in the following article taken from the N. Y. Observer.]

CURE FOR DRUNKENNESS.

In speaking, on a former occasion, of the remedy for intemperance, proposed by Dr. Chambers of this city, we expressed ourselves with a considerable degree of caution. As it is a subject of great importance to the community, and one on which they ought to be explicitly and accurately informed, we have within the past week spent more than one whole day in making a personal investigation into cases where the remedy has been applied, and into the nature of the medicine, in the hope of coming to a full and satisfactory conclusion. The result of our inquiries will be seen in the sequel.

The remedy is not the same with that proposed by Dr. Loiseau of New-Orleans; or if it is, the coincidence is unknown to Dr. Chambers. They have had no manner of intercourse on the subject, and are entire strangers to each other. Dr. C. has been in possession of the secret, in its essential principles, for a number of years.

The medicine is taken in liquor:--that of which the patient is most fond, is usually preferred. It is not unpleasant to the taste; as we have ascertained from those who have taken it, and still more accurately from having tasted it ourselves.

In almost every instance, more than one dose is necessary. The greatest number of doses which have been taken in any case which we have examined, is seven or eight. The cure is generally complete in the course of a single week.

Before being mingled with the liquor in which it is to be taken, the medicine subsists in two forms--as a liquid, and as a powder. The former is of a red colour, the latter of a light brown. In this form it can be forwarded through the Post Of-

fice, in letters, containing the proper directions.

It has already been applied in a large number of cases; in only two of which, so far as is known to Dr. C. has it failed of effecting a cure, unless prematurely relinquished.

Several persons of good standing in society, and who had been supposed to be perfectly temperate, have availed themselves of the medicine. Some of them are known to be cured, and others have never reported their cases to Dr. C. In general he is ignorant of their names, and, as is proper, observes entire secrecy where it is otherwise. We however learned from another person, that one of the number was a venerable member of the Society of Friends; he stated that his principles enjoined the strictest temperance, but that he had unfortunately contracted a fondness for ardent spirits, of which, if it was possible, he wished to be cured. He is now as temperate as his principles require; and that, not by constraint, but of choice.

We called last week, upon a man about 40 years of age employed in a distillery, who had taken the medicine six or seven weeks previous. A short time before applying to Dr. C. he had been dismissed from his employment for intemperance. Being asked whether he had "drank any thing" since he took the medicine, he answered "No." He was asked whether he abstained on the principle of self-denial, or because he had lost his appetite for ardent spirits; he replied, that he had no desire for such liquors. He was asked if his appetite for food had increased; he said it had always been good. He was asked if he believed himself finally cured; he said he had no doubt of it.

A barber, about 30 years old, had been in habits of intemperance for three or four years. The last thing at night, and first in the morning, was rum. When he found he had become a drunkard, he was often tempted, he said, "to go and drown himself in the Hudson, but was prevented by an unseen hand." He at length heard of Dr. C.'s remedy, and immediately made use of it. This was at least ten weeks ago. He has drunk but one glass since, and that as a medicine, in a severe attack by an acute disease.

A young man, about 19 years of age, had been addicted to intemperance from childhood. To use the language of a brother-in-law, he was "clear gone." He had become "a burden to himself, to his friends, and to society." When other means failed, he would sell his clothes for liquor. To the remark, that with such habits he could have lived but a few years, it was replied by a near relative, "he would not have lived a fortnight." It is now two months since he took the medicine; and then only four times. He has not tasted of ardent spirits since. His appetite for food has returned; his constitution is renovated; and he fulfils the duties of his calling as regularly, as faithfully, and with as much correctness, as any other man. The evening before we called, one of his old friends persuaded him into a dram shop, and tried every means to induce him to drink, but without success.

A man who had been intemperate from the age of 23 to 50, at an expense of \$50 a year for liquor, took the medicine about four weeks since, and is now completely temperate. He says he has no desire for ardent spirits. He is young and vigorous as in his youth. His nerves, which before could only be quieted by two or three glasses, are now tranquil without any stimulant. To a question on this point, he replied, stretching out his hand and arm with perfect steadiness, "See that!"

But the most extraordinary case which we met with, was that of a journeyman printer. He had been educated a drunkard. In his boyhood, his father, now in the grave by intemperance, used to lead him about to taverns and "porter houses," and after drinking himself, to give of the same poison to his little son. Under these circumstances it is not strange if at the age of 17 he was a confirmed drunkard. He is now 30. In the course of the thirteen years of debauchery, he has been twice a lunatic--has been once carried to the hospital--has had two fits, and one convulsion--has been found dead drunk in the streets, and carried home or to the watch-house--has frequently lost his hat and shoes--has abused his mother--in short, has been a drunkard of the very worst character. A quart of spirits a day was for him but a moderate portion. He would often get up nights to slake his insatiable appetite for rum. This man reported to Dr. Chambers about eight weeks ago--took his medicine seven times--and has drunk no ardent spirits since, nor had any desire for it. Peace is now restored to that before disorganized family; and his widowed mother is rejoicing and blessing God for this unexpected deliverance. We ought, however, to add, that having taken the medicine in spirits, he is still fond of strong beer; but is fully satisfied that by treating this appetite in the same manner as the other, the result will be the same. He is determined to try the experiment.

In making most of these inquiries, we were accompanied by the Rev. Louis Dwight, of Boston, and are authorized to say that he concurs in the above statement. As to the efficacy of the remedy for a time, there can be among those who have examined the subject, but one opinion.--Whether the dishelish for ardent spirits will be permanent, can be better determined a year or two hence. But even if it should continue only two months, (and sev-

eral of the above cases are of so long standing;) would it not be well worth while for a drunkard, the disgrace and ruin of his family and the destroyer of his own soul, to take this medicine thus often, for the sake of being healthy, vigorous, rational and temperate? Is it not as wise to spend \$20 a year and be a man, as \$50 and be a beast?

[From the United States Gazette.]

INDIAN MYTHOLOGY.

From an old work before us, entitled "Voyages aux Indes," we translate the following article, which the author had himself translated from the chief book of Bramins, called the "CANDON." It is the Braminical account of their Supreme Being, and an apology for certain acts of adoration. The pure morality inculcated by some of the higher books of this religion, is worthy of a more enlightened people, and would seem to sanction the opinion held by some writers, that the Christian religion was preached in that part of the world by St. Thomas. We remember, somewhere to have seen this opinion advocated by a traveller, who stated that in the southern Peninsula of Asia, the Temples in the interior of the country were ornamented with images--some of them representing a female holding a child. This female was called MARY, and the child JESUS. Several peculiarities in worship, bearing some relation to Christianity, were mentioned to give additional weight to the supposition.

Such ideas of a God as those contained below, give force to Mr. Pope's verse:

Father of all in every age,
In every clime adored,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord.

"The Supreme Being," says the Candon, "whom we call *Chiven*, and whom others worship under the name of *Vichenon*, is he alone whom we recognize as the ALMIGHTY; he is the grand principle of the five elements, of those actions and movements which occasion life and time; mingled with our souls, he gives us existence; hence the substance of the soul, and the knowledge which it possesses is nothing but God himself. He has created all things; he preserves all things by his goodness, and in the end will destroy all things: He is the God, the Father Almighty; He is the only Lord; the heavens and the earth, time and its divisions declare it.

All subordinate spirits are but creatures that he has formed. He has destroyed the world and created it anew.--He is an immense being and like a light he spreads himself every where; he is eternal, uncreated; he is all, and shall be in all time. He alone comprehends himself, to all other beings he is incomprehensible. The angels understand not his essence; it is his supreme substance that communicates itself to the sun and the moon. This God alone has created the universe by his productive power--he maintains it by his preservative power, and he destroys it all by his destructive power--so that it is he who is represented under the name of the "THREE GODS," which we call *Trimurti*. He has created the gods men and animals, to make his bounty known. Sometimes he appears to have neither sentiment nor sensible quality--sometimes like the fire which is found in wood and stones and in the air. God is found in all things. His wisdom, his power, and his plans are like an immense unlimited sea, nothing can measure its width or depth.

Although there belongs to him no form of body, he yet assumes a shape; that those whom he has created, and who are plunged into darkness should enjoy light; but notwithstanding the different forms that he has taken, he is insensible both to pain and pleasure; he is by his nature exempt from all vicissitude.

There is no GOD beside him, he fills the universe with his immensity, he is the uncreated principle of all things. God who is infinitely smaller than an atom, is greater than all the universe; this independent, this free God, this God who is all things, has existed forever alone without attribute, without quality, without being subject to time or place--so that he is immutable. This being, unique and simple, has no real connexion with matter, as the rays of the moon reflected in water, appear to tremble with the agitated element, without any motion of that planet, so the image or form of God operates in matter without changing itself.

God manifests himself in many bodies as well as in many souls, as the sun which is unique, imprints its image in many vases of water; it is by his orders that the wind blows, the sun enlightens, the fire warms, and that the rain falls--finally, he is the perfection, the principle the end and the glory of his worshippers.

As to the Gods whom we have multiplied and whom we honor under so many images, they are thus represented to favor the ignorant and the weak, whose grossness of conception had need of something material and palpable, they could not have comprehended the goodness and greatness of the Supreme. Being without some of these representations, which make them think of God, when they perceive these symbols of his attributes, of which some have as many different gods. But those who can comprehend this God have no need of idols, for the figures to whom we offer our homages, are really but the resemblances of his being, in the various forms that he has assumed when he came upon the earth which we worship in memory of his divine apparitions and of the benefits that they have procured to us.

We revere the holiness of divers places and rivers because God has promised to

pour out his grace upon those who dwell near them.

Such is our belief and faith. It is not perfect, because we know not how we may please God more. The abundance and greatness of his goodness will supply the deficiency of our worship. We know only that we ought to fear and love God, in that we are united. Notwithstanding the difference of our sects, we all agree, and confess unanimously, that those who practice good are recompensed according to their good works; but those who do evil, are punished according to their bad actions. The mercy of God hinders not his justice, nor does his justice hide his mercy, but the secret of his conduct is impenetrable. Who can measure the depths of his judgement? We adore his incomprehensibility.

[From Grieg's World Displayed.]

CEREMONY OF MARRIAGE IN CHINA.

The courtship being conducted and finished by the relatives of the parties, and a present being made to the bride, (contrary to the custom of most countries, where the relatives of the bride are expected to bring presents to their husbands,) a day is appointed, for which the calendar is consulted for a lucky one; the bride sets out, locked up in a sedan, preceded by relations, servants, &c. with lighted flambeaux in their hands, although it be noon day, to the house of the bridegroom, to whom the key of the sedan is delivered by the nearest of the kin to the bride. As soon as the bride steps from her chair, the bridegroom leads her into the hall, where they are seated at different tables in the same room or hall; but before the bride and bridegroom are seated at table, they make four reverences to Tine, a supposed spirit residing in heaven. When seated at table they pour wine on the ground before they begin to eat, and also set apart some of the provisions for their idols.

The moment each of them tastes the viands on the table, the bridegroom rises up; and invites his lady to drink; upon which she rises also, and returns him the compliment. After this two cups of wine are brought, of which they drink part, and pour the residue into another cup, out of which they drink alternately, and this last part of the ceremony confirms the nuptials. The bride then goes among the ladies and spends the day with them, the bridegroom treating his friends at the same time in a separate apartment. In China it would be as unfashionable to appear in white at a wedding, as it would in Europe to be dressed in black. The laws of China do not permit any subject to have more wives than one; but he may keep as many concubines in his house as he pleases; these however must be obedient to his wife, and treat her as mistress. The emperor has three wives, and the number of his concubines is estimated at about three thousand; they are called *con-gu*, or ladies of the palace. If a wife elopes her husband, she is sentenced to be whipped, and the husband may dispose of her as a slave. If she marries another man, the first husband can cause her to be strangled. If a man quits his wife and family, the wife, after an absence of three years, on representing the case to a mandarin, or magistrate, is authorized to marry another husband. A man may divorce his wife for adultery, bad temper, a clamorous tongue, disobedience, theft, barrenness, or for any contagious disorder; this is seldom, however, put in force.

ADMINISTRATOR'S SALE.

NOTICE is hereby given, that by virtue of a license from the Honourable ARIEL MANN, Judge of Probate, within and for the County of Kennebec, so much of the real estate of JAMES COSTELLO, late of Gardiner, in said county, yeoman, deceased, as will pay the sum of sixteen hundred and four dollars and thirty cents, for the payment of the just debts of said estate, and incidental charges; will be sold at public auction, to the highest bidder, at the house of Hannah Costello in said Gardiner, on Saturday, the twelfth day of May next, at 2 o'clock in the afternoon. Said real estate consists of the following described lots of land, viz:--One lot, being part of the homestead farm, consisting of about sixty-four acres. One lot containing twenty-seven acres, adjoining the aforesaid farm, under good improvement and with a barn on the same. Also, one other lot situated in Richmond, County of Lincoln, containing about forty-nine acres, one half of which is under improvement.

The conditions of sale, will be made known at the time and place of sale.

JOHN BEEDE, Administrator.

Gardiner, April 13th, 1827.

NOTICE

TO OWNERS AND PURCHASERS OF LUMBER.

THE Subscriber hereby gives notice, that he has established himself in the Lumber Commission business. Having provided himself with convenient docks, and places for securing and piling Lumber, he is ready to make liberal advances upon Lumber sent to him to sell on Commissions. He is also ready to make contracts for any species of Lumber of whatever dimensions, to be delivered at any port in the Northern States.

Consignments or Orders directed to him at Gardiner, will receive strict and immediate attention.

GEORGE SHAW.

Gardiner, April 13, 1827.

LIST OF LETTERS

Remaining in the Post-Office, Gardiner, Me. March 31, 1827.

James Brown, Litchfield,	Andrew M'Cauley,
Danforth Burgess 3,	Joseph Marston,
Aaron Bran,	Edward Nickels,
James Bailey,	Samuel Planted Jr.
James Brock,	Parson Prebble,
Nathaniel Corrier,	Wilkes Richardson,
James Cobath 2d,	Levi Rhoades,
Enoch Dill Jr.	Ebenezer Redlon,
William Elliot, minister	Samuel Stevens Litch-
of the gospel N. H.	field,
Benjamin Eastman,	A. Stevens,
Pittston,	Mr. Stone, pump & block
Elsha Fitts,	maker,
Gersham Flagg,	William Stevens,
Jane Flagg,	Parker Sheldon,
Daniel Gilman,	Andrew Tarbox,
Benjamin Jewett Jr.	Robert Towle,
John Landerkin,	Thomas Traflet,
Peter M'Learn,	Harriet Vergin,
Sarah M'Cauley,	Thomas R. Whitney, 2,
Benjamin Miller,	Charlotte Wayne,
	April 6,
	SETH GAY, P. M.

CALL AND EXAMINE.

THE Subscriber has invented a new constructed PRESS for Haw, Cotton and any other B. the power of one man, may be pressed into 100 cubic feet per ton; and has obtained Letters patent, from under the seal of the United States for his said press. Those persons who wish to erect presses for hay or other purposes, are invited to call on him at Gardiner and examine his press, as he feels assured from the recommendations of all Gentlemen who have examined it, that it is superior to any now in use. The construction is such that the article to be pressed is put into the box about nine feet from the lower floor, and is delivered (after being pressed) on the lower floor. It is constructed with two boxes so that while one box is pressing the other is filled, by which there is no loss of time, as is the case generally in other presses now in use.

N. B. The Subscriber offers for sale the patent right of the above press, for Towns, Counties or single rights on reasonable terms.

EZEKIEL WATERHOUSE.

Gardiner, March 16.

Chemical Embrocation,--or

WHITWELL'S

ORIGINAL OPODELDOC.

Treble the strength of the hard kind.

BEWARE OF IMITATIONS.

THIS article is now, beyond all dispute, considered by every Physician of extensive practice in the U. States, as the best known external remedy in all cases of Bruises, Sprains, Gout, Rheumatism, Cramp, Numbness, Stiffness of the Neck or Limbs, Chilblains, Chapped Hands, Stings of Insects, Vegetable Poisons, &c.

The use of this celebrated remedy is not confined to the American States. Orders for it are constantly received from South America, the West-Indies, Nova-Scotia, Lower Canada, and in one instance orders were received from England and Russia. In a late letter to the Proprietor, from St. Salvador, the writer observes, "Your opodeldoc begins to be well known and fully appreciated."

Certificates have been received, sufficient to fill a column of a paper. A copy of the first respectability are attached to the directions--among which is one from a Physician of the highest repute in Europe or America.

Pause before you purchase. No one circumstance can more fully prove the value and great demand for this medicine, than the numerous servile and contemptible imitations in existence. Some have so closely imitated the stamp and type of the outside wrapper, as to be difficult of detection, except by the omission of the name. Be sure, therefore, as you value Life or Limb, be sure to ask for and receive WHITWELL'S opodeldoc only, or you may be most wretchedly imposed upon.

At the same place may be had, the AROMATIC SNUFF, celebrated throughout the American Continent, in cases of Catarrh and Headache, drowsiness, Depression of Spirits, Vapors, Dimness of Eye-sight, and all disorders of the head.

From its most fragrant and grateful quality, it completely counteracts the effects of a bad atmosphere, and being greatly antiputrescent, is indispensable for all who travel with or visit the sick.

Also,--DETERGENT BITTI RS, a most excellent article for Jaundice, want of appetite, &c. &c.

Also,--JARVIS' BILIOUS PILLS, a cheap and Family Medicine.

Constantly for sale by

BOWMAN & PERKINS.

Gardiner, January 5, 1827.

BOOKS, STATIONARY, AND PAPER HANGINGS,

CONSTANTLY FOR SALE BY

P. SHELTON,

AT THE GARDINER BOOKSTORE,

A COMPLETE assortment of SCHOOL and CLASSICAL BOOKS, wholesale and retail, at the lowest prices. Also, writing, letter, and wrapping PAPER, at the manufacturers' prices; and a complete assortment of ROOM P. P. P. RS, from 20 cents, to 150 cents per roll. A great variety of Rodgers', and other fine Cutlery. Quills by the M. very cheap. SLATES per dozen, do. Combs. Mathematical Instruments, Scales, &c. &c. comprising as complete an assortment of articles as can be found in any similar establishment, and at the lowest prices.

Gardiner, January 5.

TAILORING WORK

DONE IN GOOD STYLE

AND IN THE

LATEST AND MOST APPROVED FASHION

AT SHORT NOTICE.

THE Subscriber informs the inhabitants of Gardiner and vicinity, that he has lately agreed with a first rate workman to carry on the Tailoring business, and pledges himself to those who may favour him with their work, that it will be done in good, faithful, and fashionable manner as it can be done at any other similar establishment on the Kennebec River. He also intends keeping clothing of every description on hand ready made, which he will sell on the most favourable terms.

Gardiner, Jan. 5, 1827.

THE PROTECTION

INSURANCE COMPANY,

OF HARTFORD, Connecticut, offers to insure Houses, Stores, Mills, Factories, Barns, and the contents of each, together with every other similar species of property.

AGAINST LOSS OR DAMAGE BY FIRE.

The rates of premium offered, are as low as those of any other similar institution, and every man has now an opportunity, for a trifling sum, to protect himself against the ravages of this destructive element, which often in a single hour sweeps away the earnings of many years.

The course the office pursue in transacting their business, and in the adjusting and payment of losses is prompt and liberal. For the terms of insurance application may be made to the Agent, who is authorized to issue policies to applicants without delay.

GEO. EVANS, Agent.

Gardiner, Jan. 5, 1827.

WINTEROP

FEMALE ACADEMY.

SPRING TERM to commence first Tuesday in May next. Tuition, from 3 to 5 dollars, excepting the projecting of celestial maps; for this in connection with other studies, 8 dollars. Board, \$1.17 per week, including washing. A few young ladies may be accommodated with board in Mr. Butler's family.

JOHN BUTLER, Principal.

March 23.

NEW LINE.

LATELY received by the subscriber, who intends keeping the article for sale during the season, a quantity of NEW LINE.

ALSO, SEA SAND.

M. BURNS.

Gardiner, January 5.

WROUGHT & CAST, SCRAP IRON, CONSTANTLY WANTED BY

E. G. BYRAM,

Gardiner, March 2, 1827.

LIST OF LETTERS

Remaining in the Post-Office, Pittston, Me. March 31, 1827.

William Colburn,	Nathaniel Moody,
Caleb Fogg,	John Potter,
John Clark,	James Sweetman,
Andrew Hutchins,	John Sawyer,
Rubamah Mason,	Hugh Thompson,
	April 6.
	HENRY DEARBORN, P. M.